December 16
1920

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840].

*"Thou art mighty, O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created"* (REV. 4: 11).

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## WHY I AM A MORMON.

IN the first place, I was born one. This, without doubt, had much to do with making me what I am in a religious sense. Not only was I born in the Church, but my parents were, before me, and were scions of the old, original Mormon stock. Thus, I imbibed the inspiration of Mormonsim from infancy, from the maternal breast. As well might the leopard hope to change his spots, or the Ethiopian his skin, as for a child of Israel to rid himself in this life of the blood that flows in his veins, or be free entirely from the mystic influence which it wields, under God, over his destiny. Believing blood will believe, in the Church or out; its source is its natural reservoir; and, sooner or later, like the raindrops sprinkled upon the hills, it will trickle back to the ocean whence it came. * * *

In the next place, I was reared a Mormon. "As the twig is bent the tree's inclined." The influence of education and early training, no one will deny. Involving, as it does, all the impressions and recollections of childhood, the examples and precepts of home life, the love of offspring to parent, the association and ties of youth, friendship and affection, during the adolescent period, when the mind is tender and pliable, susceptible and retentive, and the character is in process of formation; together with the silken threads of habit, that weave their mystic, unseen, but potent influence around the soul; it is an agency not to be despised or lightly esteemed. The fact that I was reared in a Mormon household, surrounded from infancy to early manhood continuously by Mormon teachers, is doubtless one of the important reasons why I now cherish the faith of my fathers. This, however, would never stand alone; and must not be accepted as the main one among the whys and wherefores of a belief in Mormonism. * * * "Knowledge is power," and it is the knowledge

of God, the knowledge that He lives, that He is as near and as easily accessible now as at any time; that He has been seen and heard, and has revealed His will from heaven in these latter times; it is this knowledge, coupled with and confirmed by obedience to His laws, that is "the power of God unto salvation." It is because I know this, for myself, that I am a Mormon.

"But how did you obtain that knowledge, and in what way may I secure it for myself?" a stranger might ask. I obtained it by revelation from God, "line upon line, precept upon precept, here a little and there a little." I obtained it by mounting the gospel ladder, round by round, as I had been taught to do, and believed I must do, in order to reach the point of view where I could see things clearly for myself. I was a dweller in the valley of ignorance, and was called to climb the mount of knowledge, to rise above the mists and vapors that hung so thickly over all below, and gaze with unobstructed vision upon the problem of life, and survey, through the telescope of truth, the glories of eternity. I was not disappointed, I beheld plainer and more plainly as I ascended. Every step taken brought some new beauty to light, revealed some precious truth until then hidden from view, or lying near unnoticed. Stranger, this way is thine. Go thou and do likewise. Here are the steps you must take; the lower rounds of that ladder of life reaching from earthly depths to heights celestial:

1. Faith in God, without which it is impossible to please Him. Nothing is accomplished without faith. It is, therefore, the basic principle of salvation.

2. Repentance of sin. All men have sinned. No man can rid himself of sin without confessing it. No man truly repents without turning away from sin, and resolving to sin no more.

3. Baptism for the remission of sins. This must be by immersion in water, at the hands of one having authority. He must hold the Aaronic priesthood, the authority and commission of Jesus Christ to so officiate. Baptism symbolizes the burial and resurrection of Christ, and is typical also of the putting off of sin and walking thereafter in newness of life. Only little children are exempt from this, being sinless, incapable of repentance, and therefore not proper subjects for baptism; they are redeemed by the blood of Christ from the foundation of the world. Vicarious baptism, for the benefit of the dead, is a feature of this principle.

4. The laying on of hands for the gift of the Holy Ghost. Those officiating in a sacred ordinance must be servants of God bearing the Melchisedek or High Priesthood, which alone holds the authority to so administer. Thus may you obtain, in the good old Scriptural way, the testimony of the Comforter, the Spirit of truth, which leadeth into all truth; which reveals the things of God, past, present and to come, as only His Spirit can;

illumining the mind, enlarging the heart, expanding the soul, and filling it with ineffable love and happiness. * * *

And now, what does Mormonism claim to be? It claims to be the original and only true religion. It was not invented by man, but was revealed from heaven for man's salvation. It is not a new religion. It existed in the heavens before the world was formed, and will endure after the earth has passed away. It is in no sense modern, except in name—the nickname given by its enemies. It has been upon the earth in different dispensations and has numbered among its converts and champions the greatest minds that ever graced this planet. The Bible is only the history of Mormonism in other ages, and the prophecy of its existence in this age. Adam, Abel, Enoch, Noah, Abraham, Moses, Christ, Peter, Paul, all believed in Mormonism, as it is now called, and practiced it, and were persecuted, most of them, just as relentlessly as the Latter-day Saints are, for the stand taken by them in its promulgation and defense. God never had a prophet martyred for the truth, who did not lay down his life for Mormonism. It is the Gospel of Jesus Christ, the accepted plan of salvation, once and unchangeable, the same yesterday, to-day, and for ever. As a system, it comprehends all good, and shuts out all that is evil. All things that are pure and true, wise, virtuous, and praiseworthy, in heathendom or in Christendom or throughout the world, are but parts and portions of Mormonism, broken off fragments of this grand Rock of Ages. * * *

Mormonism is not only scriptural—it could not well be otherwise—but natural, reasonable, philosophical. The laws of nature, known or unknown, are its laws. The truths of philosophy are its truths. The arts and sciences are its handmaids and co-laborers in the great cause of human redemption. God sends His philosophers into the world; His scientists; His artists; His poets, painters, and musicians; His warriors, patriots, reformers; inventors and discoverers—just as he sends His prophets and apostles; for the benefit of mankind, and for His name's honor and glory. All have lived and labored and died for Mormonism, whether they knew it or not. There is nothing in religion, science, or philosophy, as this world goes, half so sublime, profound, or comprehensive as Mormonism. It circumscribes all heights and depths. It unites the loftiest ideals with the soundest substantialities. It is the poetry of the Gods, the science of salvation, the philosophy of the universe. It is morality—it is religion itself, misnamed, misrepresented, and misunderstood; it is the magnet of purity, the repellent of vice, the denouncer of wrong, the detector of error, the friend of liberty, the foe to tyranny, the well-spring of truth, and the sun-source of righteousness. Mormonism, personified, means Christ; and Christ, the life and light of the world. These claims may seem arrogant, presumptuous; but they are the claims of Mormonism, the claims

of truth, which always appear arrogant and absurd to mankind. They are susceptible of proof, however; God, Himself, vouches for their authenticity. It is because I have learned that they are valid claims, that I am a Mormon. * * *

Mormonism, alone, of all religions, answers satisfactorily the queries—so often asked of one's soul: Whence am I? Wherefore am I here? Whither am I going? It teaches that man is literally the child of God, fashioned in His image and endowed with His attributes, in embryo; capable of becoming, in due time, by obedience to the same principles that exalted Him, like unto His Heavenly Father, with all the powers and passions, purified, intensified, and made holy, necessary to fulfil the measure of his godlike creation. In other words: "What man now is, God once was; what God now is, man may be." It places no limit to human progression. Gods, angels and men are of one and the same species, in different spheres and stages of development. Man in his spirit is a pre-existent being, and in his primal element and intelligence, co-existent with God, of whom he was begotten. God is a resurrected being, a perfect man, with a body of flesh and bones as tangible as man's, but quickened with spirit in lieu of blood, which is the life-stream of mortality. * * *

Why am I a Mormon? Why, I came to earth to be one. It was the object of my descent from the life pre-existent into this lower world of mortality. I believe it is expected of me; that I made a covenant to that effect before leaving the presence of my Father and God, to take upon me this clay; and that if I were to break my covenant and prove false to the trust reposed in me, I would become bankrupt in the estimation of my best and dearest friend. It is to preserve my credit with the heavens that I am a Latter-day Saint, and to keep the way open for my return to what I had formerly, taking with me what I earn as the reward of faithful service in this probation. There is joy in heaven over the victorious return of every soul engaged in the great conflict here below; but the heavens weep, as they wept over fallen Lucifer, when a soul surrenders to sin, turns traitor to God, and forsakes the Cause of the great Captain for which it was sent forth to battle.

ORSON F. WHITNEY.

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## TEACHABLENESS.

A GREAT many people seem to have adopted this as their slogan of life: "I would rather go with poverty on my own way than travel with prosperity on the way of anybody else." There are men, however, who recognize that counsel and advice from successful business men is a source of wealth, and they seek such counsel and advice and follow it. As evidence that teachableness

is guarantee against poverty we use the following facts: first, the early settlers of Utah made up a community gathered from nearly all over the civilized world; second, they were heterogeneous in many things, but homogeneous in one thing—teachableness. Third, their attitude of teachableness with its resulting activities drove poverty from their midst.

The following is a quotation from a report by Howard Stansbury, a government engineer, U. S. Army, printed by order of the House of Representatives of the United States, 1853, five years after the entrance of the pioneers into Salt Lake Valley, (page 133). Concerning the "Mormons," he writes:

"The revenue of the new state seems to partake of the same double character; the treasures of the Church being freely devoted, when necessary, to the promotion of the temporal prosperity of the body politic. These are derived from a system of tithing, similiar to that of the ancient Israelites. Each person, upon profession of his faith, and consequent reception into the bosom of the Church, is required to pay into the 'treasury of the Lord' one-tenth of all that he possesses; after which he pays a tenth of the yearly increase of his goods; and in addition contributes one-tenth of his time, which is devoted to labor on the public works, such as roads, bridges, irrigating canals, or such other objects as the authorities may direct. The whole amount thus collected goes to the coffers of the Church, and is exacted only from its members. A tax is also laid upon property as with us, which is levied upon all, both "Saint" and Gentile, and which consititutes the revenue of the civil government. All goods bought in the city pay, as the price of a license, a duty of one per cent, except spirituous liquors, for which one-half of the price at which they are sold is demanded: the object of this last impost being avowedly to discourage the introduction of that article among them. It has, indeed, operated to a great extent as a prohibition, the importer, to save himself from loss, having to double the price at which he could otherwise have afforded to sell. The result of this policy was, when we were there, to bring up the price of brandy to twelve dollars per gallon, of which the government took six; and of whisky to eight dollars, of which they collected four dollars. The circulating medium is principally gold of their own coinage, and such foreign gold as is brought in by converts from Europe. Notwithstanding this heavy and, as it would be to us, insupportable burden upon industry and enterprise, nothing can exceed the appearance of prosperity, peaceful harmony, and cheerful contentment that pervaded the whole community. Ever since the first year of privation, provisions have been abundant, and want of the necessaries and even comforts of life is a thing unknown. A design was at one time entertained (more, I believe, as a prospective measure than anything else) to set apart a fund for the purpose

of erecting a poorhouse; but after strict inquiry, it was found that there were in the whole population but two persons who could be considered as objects of public charity, and the plan was consequently abandoned.

"This happy external life, of universally diffused prosperity, is commented on by themselves, as an evidence of the smiles of heaven and of the special favor of the Deity: but I think it would be most clearly accounted for in the admirable discipline and ready obedience of a large body of industrious and intelligent men, and in the wise counsels of prudent and sagacious leaders, producing a oneness and concentration of action the, result of which astonishd even those by whom it has been effected. The happy consequence of this system of united and well-directed action, under one leading and controlling mind, is most prominently apparent in the erection of public buildings, opening of roads, the construction of bridges, and the preparation of the country for the speedy occupation of a large and rapidly growing population, even now on their way, from almost every country in Europe.

"Upon the personal character of the leader of this singular people, it would not, perhaps, be proper for me to comment in a communication like the present. I would nevertheless be pardoned for saying that, to me, Brigham Young appeared to be a man of clear, sound sense, fully alive to the responsibilities of the station he occupied, sincerely devoted to the good name and interests of the people over whom he presides, sensitively jealous of the least attempt to undervalue or misrepresent them, and indefatigable in devising ways and means for their mental, and physical elevation. He appeared to possess the unlimited, personal, official confidence of his people; while both he and his two counselors forming the presidency of the Church, seemed to have but one object in view—the prosperity and peace of the society over which they presided."

Of course, we could not expect Captain Stansbury to understand that behind the wisdom of our leaders is the inspiration of the Lord, and the individual testimony of the saints.

If the eminent engineer could have known the successors of President Brigham Young, at close range, he would have referred to each under the same vein as he did to the great pioneer leader. The late President Joseph F. Smith, at a Utah stake conference, said, in substance, I am at the head of a number of business enterprises, and the chief object of my being there is to have the business carried on in accordance with Christian principles, that policies may be pursued that will bless the entire people and thereby meet the approval of the Lord.

And the present president of the Church, Heber J. Grant, has repeatedly declared, that the chief aim of his life, and the great desire of his heart is the purity and prosperity of the Latter-day Saints, and the welfare of the whole world. No one

can read the full report of Captain Stansbury without being impressed with the thought that the Latter-day Saints, even at that early date, were literally fulfilling the prophecy uttered seven hundred years before Christ and recorded in Isaiah 2: 2, 3. The latter of these two prophetic passages make clear the coming of a time for the universal recognition of teachableness, spiritual teachableness.

A high grade business man, and by high grade is meant one who is interested in his fellow man, is not inclined to impose his good services on other people, but will cautiously give other men the benefit of his judgment. These financial fathers have little less than contempt for the "tip seeker," but they have a high consideration for the person who seeks their advice, concerning the best methods of making business pay, whether it be the business of farming, ranching, merchandising, poultry raising, or any other legitimate pursuit.

Remove the unteachableness of the poor, and the most of our real poverty will disappear. Bad luck will diminish, poor management will decrease, vocational misfits will be fewer, super-content will approach a vanishing point, excessive discontent will tend to pass away, waste will cease, extravagance will lose its inflation, and indolence will die.

Our true leaders of finance, are not part tithepayers; they pay one-tenth of their increase, be it ever so large, and some of them pay it at times in advance. They have their slogans, and one of them is, "The earth is the Lord's and the fulness thereof."—From the M. I. A. manual.

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## BEGGARS ALIKE.

A beggar stood at the rich man's door—
"I'm homeless and friendless, and faint and poor,"
Said the beggar boy as the tear drops rolled
Down his thin cheeks blanched with want and cold.
"Oh! give me a crust from your board to-day,
To help a poor beggar boy on his way!"
"Not a crust, not a crust," the rich man said,
"Be off, and work for your daily bread."

The rich man went to the parish church,
His face grew grave as he trod the porch,
And the thronging poor and untaught mass
Drew back to let the rich man pass.
The service began, and the choral hymn
Arose and swelled through the long aisles dim,
Then the rich man knelt, and the words he said
Were, "Give us this day our daily bread!"

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, DECEMBER 16, 1920.

## EDITORIAL:

### THE WORLD WE LIVE IN.

"In the beginning God created the heaven and the earth. * * * And God saw everything that he had made, and, beheld, it was very good" (Genesis 1: 1, 31).

No one has been able to take so comprehensive a view of things since, nor to revise the divine judgment. Yet there have been pseudo-scientists assuming to prove, by the things that God made, that there is no God. It is not for us to dispute with the learned infidel; that is time wasted. His learning is after all superficial and limited. His view of eternity is like his view of life—a valley between the summits of two mountains. If he were truly learned, he would ascend one of the mountains and discover at once that there were other valleys. Where then would be his unbelief? Unbelief is not the product of learning that is thorough. It is the effect of small knowledge and great assumption of wisdom.

> "A little learning is a dangerous thing.
> Drink deep or taste not the Pierian spring:
> There shallow draughts intoxicate the brain,
> And drinking largely sobers us again."

It is a wonderful world that God has created, and especially for man: for he has given man dominion over it, and all things that are upon it, whether of the earth, the air or the sea. Its varied landscape of indescribable grandeur and beauty would require years of constant travel to even behold it.

The multitudes of the earth's living inhabitants—of animals, and birds and fishes, no one can hope to more than learn in part, in a small part indeed; for it would take more than a lifetime to so much as name all the myriad species. Of the treasures of the mineral and glories of the vegetable kingdoms men spend years in searching them out and in trying to differentiate and name them. They are so varied and so vast, the innumerable and complex features of the world we live upon.

It is a beautiful world, designed and made for the occupancy of man, for the temporary abode of his eternal spirit while tabernacled in the flesh. It is provided abundantly with every requisite for his well-being, comfort and happiness, yielding of its fruit sufficient for his sustenance, during the allotted period of his sojourn upon it, from generation to generation. There is plenty of every thing that he needs. It only demands of man an intelli-

gent perception of all its wondrous riches and the industry to extract them from its never-failing storehouse.

And yet mankind complains, and suffers and perishes before his time, for the necessities of life. It is because he is ignorant: he does not know the world he is living in. He is victimized by false economical, social and civil conditions that blind him to his opportunities and deny him the luxury of rightful living; that compel him to endure penury; that create unnatural caste and engage him in destructive warfare, instead of in the peaceable pursuits intended by the Creator, when the earth was first made fit for his habitation, and was given him to cultivate, replenish and subdue.

Among the provisions of the Almighty whenever he has made known his will by revelation to his children, there has always been one concerning their physical well-being; their temporal welfare, as well as their spiritual, being considered. Thus his commandments to Abraham and Moses, to Lehi and the Jaredites involved their removal from one land to another, a beneficent change of location and environment, where they could better serve the divine purpose and obtain an amelioration of the hard or dangerous conditions surrounding them. It has been the case in these latter days. The land of Joseph, a land favored above all other lands, was designated as the gathering place of modern Israel, where the saints might prosper materially, and be built up, to become a mighty people and carry the message of the Lord, in power, to their fellow-men. Even the most choice places in that favored country have been selected, under the inspired leadership of the Church, for the settlement of its people, and they have prospered and been blessed exceedingly there. That they should "continue extending their lines and strengthening their stakes," is the prophetic destiny of the Latter-day Saints. The Lord has declared through his servants repeatedly, that it is his purpose to bestow riches upon his people as fast and abundant as they are prepared to receive them. There is no restriction, except that the people shall seek first the kingdom of God and his righteousness, when all other things shall be added unto them, "The earth is the Lord's and the fulness thereof." In receiving of his bounty, even to large possessions and great riches, he demands that these shall not get between Him and those upon whom his bounties are bestowed. He says to his children, first: "Son give me thy heart," and after that he is willing to give them the desires of their hearts. It follows then that the paramount duty of enlightened men is to learn and teach their children to appreciate and employ all the resources of the earth, the riches of the world they live in, to build up Zion, the kingdom of God on earth, to the honor and glory of their Creator. This the Latter-day Saints are doing. Our whole educational system is based upon that conception of the

Divine will, and of the rightful exercise of mens' agency in possessing the earth; developing and cultivating its resources by intelligent labor, and enjoying the fruits of their labor.

J. F. W.

## MINUTES OF THE IRISH CONFERENCE.

THE Irish semi-annual conference was held in Merrion Hall, Dublin, Sunday and Monday, December 5th and 6th, 1920. There were in attendance President George Albert Smith, Elder Thomas M. Wheeler of the Liverpool office; President James Gunn McKay and wife from London; President Benjamin R. Birchall and Elder William Horlacher of the Irish conference.

Sunday morning service: Invocation, William Youkstetter. Sacrament was administered by Charles Horlacher and William Youkstetter. President Birchall welcomed all to the conference, and expressed regret that the Belfast and Londonderry saints could not attend owing to the distance, and bore a strong testimony to the gospel. The time was then occupied as a testimony meeting, and no less than twenty-four availed themselves of the opportunity, bearing testimonies that were inspiring and faith-promoting.

President Smith addressed the meeting and rejoiced in the testimonies he had heard, explained that the gospel was a heavenly law, and urged all to try and prepare for heaven by living it. He explained true repentance, saying, he that truly repents shall be forgiven, but he that repents not, from him shall be taken away the light which he has received. Benediction, William Horlacher.

Afternoon session: Invocation, Charles Horlacher. President Birchall presented the local authorities. Elder Wheeler spoke very interestingly on "prayer." He read Luke eleventh chapter and said we should address our prayers in a proper manner; referred to selfishness, and urged the saints against it. Sister Anna O. McKay spoke on the sacrament, urging all to remember that the Savior said, "This do in remembrance of me." Elder William Horlacher explained how we were living in a faithless generation, then pointed out how the Church of Jesus Christ of Latter-day Saints were guided by God, through the channel of revelation. President McKay spoke on the Word of Wisdom, and also on the value of testimony and of the Priesthood. His address was much appreciated, and many eyes were dimmed with tears at the powerful testimony that he bore.

President Smith was the concluding speaker. He explained the organization of the Church, both in Zion and in the missions, holding the congregation spell-bound as he traversed from the organization with six members to its present world-wide con-

nections. He closed by saying, "Keep all the commandments of God." Benediction, Christian Steele, Jr.

Evening session: Invocation by Christian Steele, Sr. Elder Wheeler spoke on Christian fellowship, and likened the Church without the Spirit to an engine without steam. President McKay spoke at length on the restoration of the gospel, and gave interesting reminiscences of his experiences in his South African mission. President Smith followed on pre-existence, and explained the dual creation as recorded in the 1st and 2nd chapters of Genesis. Benediction, George Hislop.

Conference continued Monday with priesthood meeting at 3 p.m., held at the palatial residence of Brother Steele. Reports of the conference were made by President Birchall, and valuable instructions given by Elder Wheeler, and Presidents Smith and McKay. Sister Steele furnished high-tea for all present, which was very much appreciated.

At 6 p.m. the Sunday-school scholars rendered a classical program of a varied character, including the drama entitled, "The Fairy Ring." President Smith also gave a short address. Refreshments were served by the Relief Society. Both saints and visitors joined in a good time, and spent a happy evening together.

The conference was pronounced one of the best ever held in "Erin's Isle." It was enjoyed by all, and the generous hospitality of the saints, and the good fellowship one to another bespeaks a gospel spirit burning brightly in the Irish capital.

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## WEIGHTS AND MEASURES.

The day's tasks having been completed, a merchant returned to his home. As he entered the doorway, his little daughter ran forth to greet him. Encircling his neck with her dimpled arms, she exclaimed, "I love you, father." Throughout the hours of business that man had been selling various articles to his customers. The prices which he had placed upon the goods were dependent on what had been indicated by the weighing-scale and measuring-stick. In his dealings with those who made purchases from him, he gave strict attention to questions relating to weight and bulk. The charges which he made for commodities sold, and the amounts that he received in payment, were expressed in figures. His exchange of goods for money brought into service the rules of arithmetic.

The salutation of his child immediately lifted his thoughts from the cares of business and placed them amid holier surroundings. In the presence of his little one the tenderest emotions of his being were awakened. Streams of affection gushed forth from the fountain of his heart, in response to the touch of tiny hands and the patter of toddling feet. He was overwhelmed by

the feeling that the riches which are perceived by the spirit of man are infinitely more valuable than the wealth that can be touched by the hand. The best things in life can not be weighed and measured by means of human contrivances. Their value is not expressible by mathematical symbols. The love which was offered by the little girl was not a product of the earth. It was a commodity from a higher source. To ascertain its weight, a divine balance is needed; its dimensions are shown only by God's footrule; its value is expressed in the figures of heaven's arithmetic.

Liverpool. J. E. C.

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## "MAKE EVERY MINUTE COUNT."

[THE following brief address to the Hawaiian Saints has been forwarded for publication in the *Star*. It was prepared for distribution by Elder Joseph F. Smith, son of Apostle Hyrum M. Smith, who is now laboring as a missionary on the Sandwich Islands.—Ed.]

"We all have the same sixty minutes, the same twenty-four hours to work with, and the man who achieves the greatest success is the man who knows how to work within this period best and get the most out of it. Time economy is more important than economizing in money: for the right use of time is the price of every earthly accomplishment and reward."

The revealed word of God is far too extensive to be wholly known even by life-long study. Great as has been the knowledge and understanding of some of our best informed Church leaders, I think that none of them would confess to an all-comprehensive knowledge of all of the Lord's revealed word. It is impossible for men to get in advance of His word. Mormonism (which is synonymous with God's revelation), as President Joseph F. Smith says, is too broad to allow men to advance beyond it. If such be the case, why concern ourselves over things that have not been revealed? Why delve into those mysteries that are beyond our understanding and to which there can be no solution until the Lord gives the explanation? Men have gone mad trying to discover who God's father was. Our efforts to learn that which has not been revealed will be just as fruitless. Discussion on such subjects is worse than useless. It is a waste of time and is generally harmful. There has been enough written on or about that which has been revealed to occupy our study-hours, from now until Doomsday. Let us digest what we have before we seek any more.

In delivering the gospel message to the people, we should adhere strictly to first principles. "Well," say some, "you can't preach first principles fifty-two times every year." You can

preach righteous living three hundred and sixty-five times a year. If an elder could leave his branch, with the saints having a comprehensive knowledge of the Decalogue, he would have accomplished a most splendid work. There is not one of the Articles of Faith that is not broad enough to occupy a good hour's treatment. Most of them would require many hour-lectures to be adequately treated. Of course, such treatment requires long and hard study and close application. But if we are giving these fundamental principles this kind of investigation, we will not be bothered over the so-called unknowable.

"This I beheld, or dreamed it in a dream:—
There spread a cloud of dust along a plain;
And underneath the cloud, or in it, raged
A furious battle, and men yelled, and swords
Shocked upon swords and shields. A prince's banner
Wavered, then staggered backward, hemmed by foes.
A craven hung along the battle's edge,
And thought, "Had I a sword of keener steel—
That blue blade that the king's son bears,—but this
Blunt thing—" he snapt and flung it from his hand,
And lowering crept away and left the field.
Then came the king's son, wounded, sore-bestead,
And weaponless, and saw the broken sword,
Hilt-buried in the dry and trodden sand;
And ran and snatched it, and with battle-shout
Lifted afresh he hewed his enemy down,
And saved a great cause that historic day."

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## HERO WORSHIP.

It is strange to find as we gain an experience in this life, how little the world has known of perfection of the human character. One by one the idols of our youth break down and prove themselves but dust. How well I remember the glorious, dazzling heights, to which some of the heroes and heroines of the world were exalted in my youthful mind. Only twenty-three summers had passed over my head, but they had been sufficient to teach me the sad tale of the fallibility of man, the uncertainty of his most sanguine hopes, the vulgar reality of his most ideal dreams, the weaknesses and frailty destroying his most glorious resolutions.

May I say that we are sometimes *amused* to discover the frailty of one who may have been regarded as a bright example of all that is good, and true, and great—to find that one, who would be a leader among men, an intellectual and moral giant among pigmies, has still some weakness, some evil trait? Amused! This in itself is a serious weakness, but at times we cannot help it, for man's arrogance and weakness are sometimes truly amusing.

But far oftener are we moved to "pity and to tears;" and recognizing our own inherent frailties, how need we tremble at our destiny! No truly noble heart, but acknowledges the watch-care of an eternal parent. How then should we blush at shortcomings of our daily lives before the pure and tender gaze and perfect understanding of the Omniscient, who righteously judges our acts and intentions, and bestows the reward for good or ill. Could we but see ourselves as others see us, or, what would be infinitely better, as God sees us, how astonished we should be, with what a vigilance would we endeavor to quell our "inward foes," and how patiently and humbly would we still strive to climb the ladder that leads to "a more perfect excellence."

These thoughts were suggested while reading an essay, lately published, commenting upon "the most important, and perhaps the most trustworthy life as yet written" of Columbus. It is rather a depreciative paper, and, allowing it sufficient weight, most assuredly "knocks in the head" the exalted idea concerning the discoverer once derived from the reading of Lamartine and Irving. This well written and interesting article tells us of a meddlesome French historian named M. Harrisse having unearthed some mediaeval Spanish MSS., which he acknowledged must have been written by Fernando Colon, the son of Columbus. I call him meddlesome, because he has had the hardihood to discover, and publicly announce his obnoxious discovery, that Columbus was egotistic of pretended gentle ancestry, which he labored hard but unsuccessfully to prove; that he was actually so small as to deprive an obscure sailor named Rodrigo de Triana of the pension promised him, who should first descry land, fearing it would derogate from his own hard earned glory, that he did not first behold it himself; that he was so dishonest or careless as to let a debt go unpaid for twenty-two years; that he was so heartless as to let his aged father, Domenico Colon, die in poverty, while he was himself, "flush of honor and prosperity." Now, it appears to me that Monsieur Harrisse might have left us at least this one darling hero, and have covered his unknown or unnoticed faults with the "cloak of charity," and gratitude for the rich blessing which he gave to the world. It is not enough that during his lifetime he suffered years and years of poverty and anxious suspense and "hope deferred;" that he was ridiculed and persecuted and at last robbed of the rights which were his by discovery, and had been dearly earned by a lifetime of thought and effort—robbed, we assert, and sent home in chains and dishonor for the terrible crimes of too faithful loyalty to his sovereigns, too forgiving leniency toward the rebels and too humane benignity toward the natives of his newly discovered paradise; it is not enough that his old age was harrassed by the ingratitude of his monarch, the deprivation of his rights, the neglect of a fickle public, and the inconvenience and

distress of penury; not enough that his benignant heart and glorious mind were neither understood nor appreciated in the dark age in which he lived; but now, four centuries later, he is denied the charity generally accorded all after death; denied the gratitude due him for the many scientific truths which he brought to light. Why should a few petty faults be dragged before the world to-day to lessen his glory? Washington Irving says truly: "He who paints a great man merely in great and heroic traits, though he may produce a fine picture, will never present a faithful portrait. Great men are compounds of great and little qualities. Indeed, much of their greatness arises from their mastery over imperfections of their nature, and their noblest actions are sometimes struck forth by the collision of their merits and their defects."

The English writer, Arthur R. Ropes, of the paper mentioned in the opening of this, considers that the "ugliest part of Columbus' nature discovered by M. Harrisse, is his attempt to prove himself of gentle ancestry. How can we otherwise than disagree with this proposition? Let us suppose such was the case, (though there are plenty of instances to prove that several noble families attempted to show that the great admiral was connected with them) was it not an uglier fault to live with Beatrix Enriquez, without a marriage ceremony? This circumstance is not even mentioned as a fault by Mr. Ropes, and yet, I believe it was the only crime which Columbus ever committed in the sight of God and pure men. That was not a mere fault, it was a crime, and we say in the words of Irving, "Let it remain a blot upon his illustrious name, and let others derive a lesson from it."

Lamartine assures us that he cared tenderly for his father in his declining years, and as to Rodrigo de Triana, having been deprived of the pension promised him who should first see land, it was due, considered Columbus, as he first beheld a light on land the previous night. As to the long neglected debt, any one who has read his history at all knows that by far the greater part of Columbus' life was a depression and struggle against poverty. Even in his short period of patronage and prosperity the Spanish Government was so magnanimous (!) as to require him to meet one-eighth of the expense of a voyage across the Atlantic. Who, then, can judge harshly in the matter? Is not honor due that he paid it at all? One of his faults—that of bigotry—was chargeable more to the age than to him, and his benevolence, magnanimity and warmth of disposition must have silently rebelled against the injustice of a single bigoted act. I have wandered from my original purpose of writing an essay on hero worship. In my ambition to remove the blot from my patient, gentle, noble hero I have forgotten to descant upon the fallacy of human idolatry. Well, "let my part stand just as it stands," if, one by one, our idols crumble and we find that

we must forever resign the idea of raising them again to immaculate purity and greatness, let us not imagine that morality, religion, affection, all the beautiful and true and tender sentiments of the immortal human soul are the merest myths, because we are disappointed in finding our dearest models, our greatest heroes, our best and wisest leaders, merely frail human beings with common faults and errors like ourselves. There is but one aim to pursue, one path to follow. That is, an earnest, honest, humble seeking after truth; a fervent desire to cultivate within our own hearts the spiritual grace essential to happiness here and hereafter; and the sincere seeking by faith and prayer and good works, after the guidance of that blessed Spirit which leadeth into all that is true and beautiful.

RUBY LAMONT.

## FROM THE MISSION FIELD.

**Baptisms.**—A baptismal service was held at Bradford, Saturday, December 4th, 1920, at which seven souls were added to the fold of Christ, Elder Harry S. Stoker officiating. President Leonard H. Whipple delivered a convincing discourse on baptism as essential to salvation. Elder Leonard A. Higgins showed from the Scriptures that the Holy Ghost is bestowed by the laying on of hands.

December 5th, 1920, at Gloucester, a baptismal service was held when two candidates were baptized by Elder Frederick R. Morgan. The new members were confirmed at the evening fast meeting in Stroud.

**Social.**—Saturday evening, December 4th, 1920, at five o'clock, the regular monthly branch president's meeting was held at Leicester. There was a good attendance. After the close of the meeting a tea and social was arranged by the Leicester branch, President Frank Wheatly presiding. President Virgil B. Stallings opened with prayer. Anthems, duets, and a reading were rendered by brethren, sisters and friends. A sketch, entitled "Aunt Matilda's Collar," caused much amusement, and was thoroughly enjoyed by all present.

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